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other author, who must be Matthew; and (2) that a comparison of the two gospels, paragraph by paragraph, shows the priority and superiority of Matthew's. The second argument, presented in detail through eighty-eight folio pages, is a foregone conclusion from the first. The first is the main contention. When Papias quotes Presbyter John as saying that Mark was not an eyewitness, he has in mind, according to Professor Bolliger, one who was an eyewitness; since Mark did not write in order, someone must be referred to who did so write; and as Mark did not compose a complete account, some other author must be referred to whose narrative was complete; and as neither the third nor the fourth gospel is mentioned, while Mark and Matthew are, these hidden, unspoken references must be to Matthew; and, *ergo*, Matthew is prior to, and superior to Mark. This is the *argumentum e silentio* run mad!

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#### RECENT LITERATURE IN SYSTEMATIC THEOLOGY.

THIS collective review is intended to give a general survey of a number of important books in the field of systematic theology. In many cases the books deserve a more extended notice than space will allow. The attempt has been made, however, to indicate the general scope and scientific value of each publication.

The emphasis which is being laid upon special investigations in comparatively restricted fields makes the appearance of any comprehensive treatise a rare event. In cases where the entire field of theology is considered, the tendency is to publish introductory studies, or epistemological monographs.

Seeberg<sup>1</sup> attempts to give a philosophical basis for the presuppositions of dogmatics. His epistemology consists in a rather naïve argument for the existence of an Absolute drawn from the psychological difficulties in our concepts of time and space. The second dogmatic portion consists in a defense of theological ontology in opposition to Ritschl. The treatise is marked by ingenuity rather than by profundity.

A stimulating and suggestive little pamphlet by Von Lüpke<sup>2</sup> attempts to show the significance of Eugen Kühnemann's method of

<sup>1</sup> *Vorstudien zur Dogmatik*. Von PAUL SEEBERG. Leipzig: Wöpke, 1902. 60 pages. M. 1.20.

<sup>2</sup> *Tat und Wahrheit: eine Grundfrage der Geisteswissenschaft*. Von HANS VON LÜPKE. Leipzig: Dürr, 1903. 35 pages. M. 0.50.

studying philosophy and literature. One cannot investigate a man's thought by abstracting it from the man who thinks. Thought is fundamentally an expression of personal valuation. The scholasticism of theology has arisen because doctrines *per se* have been the object of study. If theologians come to realize that doctrines are expressions of personal religious values, and begin to study personality rather than theories, they will again become the most honored of scientists. For science does not exist for its own sake. It exists for the sake of man. Theology, which is the supreme expression of man's significance, will thus stand supreme among the fields of scientific achievement.

Herrmann<sup>3</sup> has published a fourth edition of his famous book, the first edition of which appeared in 1886, and which was somewhat extensively revised in the second edition of 1892. This last edition differs from the third edition of 1899 mainly in the endeavor to meet the arguments of the two extreme wings of Protestantism, both of which Herrmann opposes. On the one hand are the radicals, who assert that the teachings of Jesus abstracted from his personality form the basis of Christianity. On the other hand are the conservatives, who emphasize the fact of personal salvation, but who insist that the personal Christ who saves us must first be critically and doctrinally defined on the basis of the New Testament records. Herrmann, as it seems to me rightly, characterizes both positions as legalistic; *i. e.*, according to both, one must take upon himself external principles without inner verification. The man of scientific spirit today refuses to do this. Herrmann declares that such men need to have an approach to the gospel pointed out which shall not involve legalistic principles. The general argument of the book is unchanged from previous editions. The new introduction, however, gives a stirring appeal for the religious rights of the modern man for whom traditional theology has lost its power.

An attempt to recommend Christianity to such modern men is furnished by Wilkin.<sup>4</sup> In this book the "control" is affirmed to be "cosmic," "individual," "social." Having discussed this thesis in the first part of the work, the latter part is devoted to a treatment of the "Subversion of Control" and the "Restoration of Control," *i. e.*, sin

<sup>3</sup> *Der Verkehr des Christen mit Gott*, im Anschluss an Luther dargestellt. Vierte Auflage. Von DR. W. HERRMANN. Stuttgart und Berlin: Cotta, 1903. x + 298 pages. M. 4.50.

<sup>4</sup> *A Discussion of the Fundamental Principles of Social Order and Progress*. By GEORGE F. WILKIN. Introductory note by AUGUSTUS H. STRONG. New York: Armstrong & Son, 1903. xxi + 284 pages. \$1.25.

and salvation. The four species of control in evolution are, according to our author, gravitation, chemical affinity, life, and rational will; and these constitute a progression, each later species of control, moreover, entering the territory of its predecessor and subjugating it and making it subservient to its own later and higher functions. Thus the controlling principle of evolution at the present time is the rational will of man. But, since the stream does not rise higher than its source; rational will, that is, personality, must be the principle of world-evolution. Passing now to the individual, he, so our author continues, is an evolution physically, intellectually, and morally. To man's three-fold character there correspond three species of control: animal appetites and passions, intellect, and rational will. The analogous line of argumentation is applied, *mutatis mutandis*, to society as an evolution. In the treatment of the subversion of control, the "nature of counter-evolution" is first taken up. While *normal* resistance of a lower to the introduction of a higher order furnishes difficulty in the way of social evolution, the greatest difficulties arise from an *abnormal* resistance due to "anti-evolutionary self-determinations by the supreme controlling principle—the rational will—itself." To proceed, the "consequences of counter-evolution" are: (1) all human history has been a conflict between two directly antagonistic evolutions; (2) the predominance in society of theological as distinguished from rational phenomena; (3) voluntary transgressing; (4) moral deadness; (5) necessity of the restoration of rational will. Then comes the problem of restoration. The human condition of the triumph of evolution over counter-evolution is that the rational will apply itself in every practical way, in the individual and in society, to counteract the downward trends of evil. But it is a long, hard task, and faith in immortality is needed. This faith is supported adequately by the philosophy of John Fiske. And theism is needed, and this faith is supported by the Bible—"the Word of God, infallible and perfect." Having reached this standpoint, the author deduces the well-known plan of orthodox salvation, which requires no reproduction here. Dr. Strong, in his introductory note, says that the author "has given us an important application and supplement to the evolutionary doctrine," and "has done much to put science and religion at rights with one another."

A symbolic exposition of Anglican orthodoxy is given in Mortimer's book<sup>5</sup> on the creeds. The author has collated with praiseworthy

<sup>5</sup> *The Creeds: An Historical and Doctrinal Exposition of the Apostles', Nicene and Athanasian Creeds.* By ALFRED G. MORTIMER. London and New York: Longmans, Green & Co., 1902. xx+321 pages. \$1.80, net.

thoroughness all the information available concerning the origin and history of the three ecclesiastical creeds. The historical portion of the work thus forms an admirable compendium of information. The expository portion, however, is controlled by an uncompromising spirit of scholastic dogmatism. It is thus a purely objective reproduction of authoritative dogma. It is difficult, for example, to see how any man with even a smattering of psychology can with sober face defend the coexistence of two independent wills in Christ. The extreme sacramentarian views of the author lead him occasionally into unwarranted statements, as, *e. g.*, that "Luther invented a doctrine of justification which is absolutely immoral."

In the field of Christian ethics, Häring's<sup>6</sup> book is published as a companion volume to Hackenschmidt's popular compendium of dogmatics. The primary purpose of the book is therefore to make the subject lucid and interesting to the general public. The author's standpoint is that of a conservative, but not legalistic, evangelical. Instead of prescribing rules of conduct, he attempts to furnish the reader with such a survey of problems as will facilitate individual moral judgment. This attempt often leads to so complicated an enumeration of the various aspects of a problem that one gains information rather than insight. Moreover, his discussions of social and economic problems savor of the doctrinaire method so prevalent before present historical and evolutionary conceptions changed the scientific method of approach. On the whole, however, the book is excellently adapted to its primary purpose, and will furnish laymen with a thoughtful discussion of current problems by a man of open-minded scientific spirit and of genuine moral earnestness.

Of more interest to scholars is Otto Ritschl's<sup>7</sup> little pamphlet, which he intends as an introduction to a forthcoming treatise on ethics. The significant feature of the discussion lies in a clear distribution between ethics as a science, and ethical culture as a matter of technique. As a science, ethics must deal with the facts of moral consciousness, setting forth the principles of moral distinctions and of moral action. Thus ethics properly deals with an autonomous personality. Moral legislation, on the other hand, has for its end the utility of society. It is thus an expression of the historical exigencies of men living in definite

<sup>6</sup> *Das christliche Leben*, auf Grund des christlichen Glaubens dargestellt. Von TH. HÄRING. Calw und Stuttgart: Calwer Verlagsverein, 1902. 455 pages. M. 4.

<sup>7</sup> *Wissenschaftliche Ethik und moralische Gesetzgebung*. Von OTTO RITSCHL. Tübingen und Leipzig: Mohr, 1903. 43 pages. M. 1.

historical conditions. It is designed to organize human action, not on an ethical (autonomous) basis, but on the basis of authoritative compulsion. The moral consciousness of the individual is developed by social requirements, and by the imposition of ethical ideals on the part of teachers and parents. Heteronomy is an indispensable training school for autonomy. But a moral character is developed only as the child is inspired by contact with moral personalities. The pamphlet is scarcely more than a series of keen observations and fruitful suggestions. The larger treatise will be eagerly awaited.

The chief interest in the theological world continues to lie in the realm of apologetics. This is inevitable at a time when all branches of learning are feeling their emancipation from theological restrictions. This emancipation of secular science has compelled theologians to ask anew what the content of Christian truth is and how it may be adequately established. The echoes of Harnack's famous lectures on the nature of Christianity are becoming gradually fewer. English students will welcome a translation of Cremer's reply to Harnack.<sup>8</sup> Cremer has admittedly given one of the strongest presentations from the traditional point of view. The German original has already received notice in this Journal.<sup>9</sup>

Lepsius, the vigorous editor of *Das Reich Christi*, has published a critique of Harnack's book,<sup>10</sup> which pertinently asks if Harnack is true to his own fundamental conception of Christianity. According to Harnack, the personality of Jesus, rather than his teachings, is the ground of Christian faith. Yet in Harnack's exposition of the gospel of Jesus the teachings are emphasized even to the exclusion of a Christology. This means that Harnack's gospel is an attenuated legalism. We are to be saved by approximating the ideals of Jesus. Lepsius insists that Harnack's contention that "words effect nothing; it is the power of the personality that stands behind them" would logically compel him to abandon a didactic for a dramatic presentation of the gospel. We need, not so much Jesus' ideas about God as the assurance of God's benevolent attitude toward us. This latter is given

<sup>8</sup> *A Reply to Harnack on the Essence of Christianity*. By HERMANN CREMER. Translated by BERNARD PICK. New York and London: Funk & Wagnalls, 1903. xiv + 268 pages. \$1, net.

<sup>9</sup> Vol. VII, January, 1903, p. 186.

<sup>10</sup> *Adolf Harnack's Wesen des Christentums*. Von JOHANNES LEPSIUS. Berlin: Reich Christi-Verlag, 1903. Erste Auflage, 93 pages; zweite Auflage, 70 pages. M. 1.50.

by the cross and the resurrection of Christ. Lepsius's criticism is one of the keenest discussions of a difficulty which many readers have felt in Herrmann's *Communion with God* as well as in Harnack's treatise. It deserves careful consideration.

Rau,<sup>11</sup> as an enthusiastic disciple of Feuerbach, shows the same opposition to Harnack's critical historicism. The gospel was not preached by Jesus to critical scholars, but to men as such. It must therefore meet psychological needs rather than rationalistic canons. Rau's critique, however, is really only a device to call public attention to Feuerbach, who, Rau believes, towers like a giant above Harnack, and whom he calls the "second Luther" who alone can save Protestantism from dissolution.

An admirable little treatise, inspired by religious insight rather than by controversial interests, comes from the pen of Richard R. Bowker.<sup>12</sup> The author does not pretend to deal exhaustively with any of the problems which he raises, but rather to give helpful hints to show that religious value may remain even when the problems are not intellectually solved. He is abreast of the best liberal tendencies of the times and true to the critical scientific spirit, but his aim is constructive. Religion is described as an intensely practical interest of the human spirit. Even a man whose intellectual attitude must be agnostic may possess an essentially religious spirit. No one nation has an exclusive claim to true religion. Christianity is the clearest and fullest expression of what all religions seek. The book is heartily commended to all perplexed spirits.

The perennial problem of miracles continues to receive its quota of attention. Fortunately, the fact is coming to be more generally recognized that a miracle is not merely an "isolated wonder," but is primarily an event of supreme religious significance. It is refreshing to read the clear and stimulating discussion of Whiton's,<sup>13</sup> which puts in popular form certain fundamental aspects of the problem. The passing of miracles from the prominent place which they formerly held is declared to be due to a perception of the fact that spiritual truth cannot be accredited by physical events. If, then, miracles are to have

<sup>11</sup> *Harnack, Goethe, D. Strauss, und L. Feuerbach über das Wesen des Christentums.* Von ALBRECHT RAU. Delitzsch: Walter, 1903. 49 pages. M. 1.

<sup>12</sup> *Of Religion.* By RICHARD R. BOWKER. Boston and New York: Houghton, Mifflin & Co., 1903. 73 pages. \$0.50.

<sup>13</sup> *Miracles and Supernatural Religion.* By JAMES MORRIS WHITON. New York and London: Macmillan & Co., 1903. 144 pages. \$0.75, net.

evidential value, it must be because of their spiritual quality. Dr. Whiton regards the resurrection of Jesus as a resuscitation from a trance. It is thus explicable by natural laws. Yet it retains all its spiritual significance, however it be explained; for the continued spiritual life of Jesus after the crucifixion is the important thing. The true supernatural is to be found in the spiritual and moral realm which brings its own authentication. While passing over many problems which will readily occur to a theologian, the book is admirably adapted to direct the attention of puzzled laymen to the fact that a causal explanation of miracles does not destroy the religious interest in the supernatural.

From France comes a popular discussion of the same problem.<sup>14</sup> The author divides miracles into two classes, relative miracles and absolute, according as the phenomena in question are or are not conformable to natural law. In the case of a relative miracle, the marvel ceases when one explains it scientifically, while absolute miracles lie outside the domain of science. Thus the real significance of the miraculous cannot be ascertained by science. The religious consciousness must supply this. From the religious point of view a miracle is "an intervention of the divine liberty in the ordinary course of things, abstracting from all theory concerning the mode of this intervention." Science and piety are like two parallel lines which never meet; hence no conflict is possible. Science can neither affirm nor deny the religious significance of events; neither can piety assert that miracles must be a breach of natural law. The second part of the book deals with the question of the historical reality of objective miracles. But this question would seem to be superfluous on the basis of his first lecture.

Soltau,<sup>15</sup> with his usual radical criticism, has attempted to answer the historical question whether Jesus actually performed the miracles attributed to him. By a documentary comparison of the gospel narratives, he excludes all miracles not found in the earliest sources—*i. e.*, in Mark and in the Logia. This disposes of the most difficult miracles as idealistic constructions of later traditions. The remaining miracles are chiefly deeds of healing, which can be naturalistically explained. The person of Jesus is asserted to be the true spiritual miracle. The dogmatic presuppositions of the author, and his exclusively historico-

<sup>14</sup>*Deux conférences sur le miracle.* Par DOCTEUR PIERRE. Paris: Fischbacher 1903. vii + 111 pages. Fr. 1.50.

<sup>15</sup>*Hat Jesus Wunder getan?* Eine biblische Widerlegung kirchlichen Aberglaubens. Von WILHELM SOLTAU. Leipzig: Dieterich, 1903. viii + 104 pages. M. 1.60.



critical method, make of the volume a case of special pleading rather than of real insight into the problem.

An instructive application of the theory that the religious value of an alleged miracle may be retained even if the objective miracle be denied is given by Lobstein<sup>16</sup> in his treatise on the virgin-birth of Christ. This essay was first issued in French in 1890, and was revised and enlarged in a German edition in 1896. Approaching the subject from an exegetical standpoint, Lobstein calls attention to the genealogies of Joseph in Matthew and Luke, and to the silence of Paul, John, and Jesus himself on the subject. He concludes that the virgin-birth formed no part of the primitive apostolic teaching. It arose at a later period, and was accepted by the church as one way of accounting for the divine personality of Jesus. It thus is the vehicle of a fundamental element in the Christian faith. We may here, as in the case of the creation poem in Genesis, distinguish between the inspired substance and the external form. Professor Lobstein has done a real service in showing that, even if one finds it impossible to accept the historicity of the miraculous birth, one may still regard the narratives with reverence and may use them to express profound religious faith in the divine origin of Christ. To prosaic minds it has always seemed incredible that revelation might employ fiction or legend or myth as the vehicle of a spiritual message. To recognize the possibility of this means to find a way out of some very real difficulties which modern biblical criticism has uncovered. The reverent spirit and constructive purpose of Professor Lobstein, combined with his unflinching courage in facing the facts, must commend the book to all, whether one agrees with him or not.

Two characteristic books dealing with what the Germans call the "formal principle" of the Reformation suggest that perhaps the real principle of the Reformation has not yet been clearly stated. In Kropatscheck's<sup>17</sup> first volume, which has two sections, the practical usage of Scripture at the end of the Middle Ages, and the principle of Scripture of the theologians, are treated. Though preliminary to the second volume yet to appear, it is in itself a valuable work, the fruit of patient and exact investigation, of philosophic insight and power of

<sup>16</sup> *The Virgin Birth*. By PAUL LOBSTEIN. Translated by VICTOR LEULIETTE, with an Introduction by W. D. MORRISON. New York: Putnam; London: Williams & Norgate, 1903. 138 pages.

<sup>17</sup> *Das Schriftprinzip der lutherischen Kirche: Geschichtliche und dogmatische Untersuchungen*. Von FRIEDRICH KROPATSCHECK. I. Band: "Die Vorgeschichte, das Erbe des Mittelalters." Leipzig: Deichert, 1904. vii + 459 pages.

combination. It should be referred to again in connection with the second volume. For the present we shall content ourselves with a simple reference to the conclusion at which our author arrives, which should contribute a little toward clearing the atmosphere today. His investigations show clearly that the so-called formal principle of Protestantism had gained much fuller expression in the Middle Ages than popular expositions would ever lead us to imagine. Neither the formula *sola scriptura*, nor the emphasis upon the literary sense, nor the inspiration theory, nor anything else in the line of the requirement of a pure scriptural doctrine, is a creation of the Reformation. But none of these biblicists of the Middle Ages became a reformer of the church. Therefore the essence of the Reformation must consist in something other than the exhibition of the principle of Scripture. The question what that something is, is carried over into the next volume. But the direction in which the answer is to be sought is here indicated already in a new-found sentence from Melanchthon: "*Evangelium non est philosophia aut lex, sed est remissio peccatorum et promissio reconciliationis et vitae aeternae propter Christum.*" We shall await with interest the appearance of the second volume.

Thimme's<sup>18</sup> book is a licentiate thesis accepted by the Göttingen faculty of theology. The author erects Luther's attitude to the Scriptures—both as to his inner freedom and his dependence—to normative dignity for all Christians. This is, of course, an exaggeration, but easily accounted for on the basis of the Lutherolatry of so many of the German pastors. But this aside, it is a good piece of work that we have here. As there were two Augustines, so there are two Luthers—Luther the Protestant, and Luther the Catholic. It is true that Luther went back to the Bible. But the Catholic system would not object to this, since in the Catholic church the Bible was acknowledged to be authority. But the new thing was Luther's special understanding of the Scriptures, which followed from his peculiar way of putting the problem. It was peculiar to Luther, not to bind himself to ecclesiastical interpretation, but to employ the Scriptures as critical principle for church doctrine. To distinguish fundamentally between Scripture and church doctrine—this was new. New also was it that he did not exempt even the canon from criticism. His criticism was far less historical than practical or religious; and he attributed worth only to the Scripture which treated what he held to be the center of Christianity, and in a way

<sup>18</sup> *Luther's Stellung zur heiligen Schrift*. Von KARL THIMME. Gütersloh: Bertelsmann, 1903. 104 pages. M. 1.80.

which he held to be correct. In this regard Luther's principle was the redemptive certainty of the individual. From the basis of *his own* experience of salvation, he criticised the Scriptures. This was new especially in the connection in which it stood. Thus Luther proceeded, not by the way of external authority, but by way of inward experience. Such was Luther the Protestant. But he was a man of transition, often dominated by ideas of the past, and held by bonds which he could not entirely break. This is the toll which he, the Catholic, had to pay to his time. He is not to be blamed for it, since it is a law of life. But we are to be blamed if, in spite of this, we appropriate the "whole Luther." And the excellence of this book, as an impartial study of the subject, is somewhat marred by failure to give this consideration its due weight.

In the treatment of specific theological doctrines several publications deserve special notice. Pfeiderer's<sup>19</sup> address at the international theological congress, held at Amsterdam last September, is an exceptionally fine example of the newer apologetic in view of the recent discoveries made in the field of comparative religions. Recognizing the fact that nearly all of the external and formal elements in Christian thought—including the thought of an incarnation and miraculous birth, and the ideas involved in the blood-atonement, baptism, and the Lord's Supper—find parallels in other religions, Pfeiderer nevertheless finds in the historical Christ the full significance of the eternal verities which all other religions were striving to express. Yet the primitive Christian conception of Christ contained temporal, Jewish elements which had to be replaced by new forms. This emancipation of the Christian ideal was at the cost of clothing it in the fleeting forms of myth and ritual. The discovery of these fleeting forms should teach us not to look for essential Christianity in any fixed element of the past, but rather to find it in the living religious experience of today. Whatever may be thought of Pfeiderer's philosophy of religion, the present address is a remarkable exposition of the fact that Christianity can fearlessly bear comparison with the best of other faiths.

Quite in contrast with the historical method of Pfeiderer is the treatise of Bensow<sup>20</sup> on the doctrine of the kenosis. This work is divided into three parts: The dogmatico-historical development of the

<sup>19</sup> *Das Christusbild des urchristlichen Glaubens in religionsgeschichtlicher Beleuchtung.* Von OTTO PFLEIDERER. Berlin: Reimer, 1903. 116 pages. M. 1.60.

<sup>20</sup> *Die Lehre von der Kenose.* Von OSCAR BENSOW. Leipzig: Deichert, 1903. viii + 320 pages. M. 6.

problem, with special reference to the period from Thomasius to the present; the biblical-theological investigation of the teaching of sacred Scripture concerning the kenosis; and the systematic exposition of the doctrine of the kenosis. Special attention is given to the development from Thomasius on, partly to continue the work of Dorner, partly because the kenotic problem became so acute in the last half of the previous century that a real continuation of work on the subject was not possible without a thorough orientation as to the solutions already attempted. No explanation of the second and third divisions is needed, since such an approach to the problem is simply a matter of "good form" in German theology. The author does not consider the exegetical and dogmatic denial of the pre-existence of Christ. Yet this consideration is vitally necessary, for it is evident that the pre-existence of Christ is the necessary presupposition of all kenotic hypotheses, in any real sense of the word "kenosis." For those who do not believe in pre-existence the kenotic problem does not exist; and they can be considered neither as kenotists nor anti-kenotists. In their view, kenotism and a real human development of the Savior are not capable of being understood as compatible. The same would be true of kenotism and the ontological integrity of Deity; thus Biedermann would be right in saying that kenotism is not so much kenotism of Deity as of common-sense. This book is a ponderous architectonic contribution to the literature of the subject, but is deservedly foredoomed to the limbo of all books that seek to employ Christian mythology as ontological reality. The time has quite come to declare all such discussions as we have here antiquated, since the foundations on which they rest no longer seem to be rationally or scripturally tenable.

We are reminded anew of the loss which Protestant theology has suffered in the death of Sabatier<sup>21</sup> by a little volume of his on the atonement. His historico-critical method of approach enables one to see the positive significance of historic theories, and frees one from the dogmatic and polemic spirit so often characteristic of theological speculation. Particularly refreshing is it to find the biblical ideas of expiation discussed without the attempt to read into them later theological conceptions. Sabatier views the conceptions of ritual sacrifice and of penal satisfaction as the temporal clothing which is cast aside as Christian thought rises to the ideal of the death on the cross as a sublimely moral deed with a supremely moral purpose. A more sym-

<sup>21</sup> *La doctrine de l'expiation et son évolution historique.* Par AUGUSTE SABATIER. Paris: Fischbacher, 1903. 115 pages. Fr. 1.50.

pathetic presentation of the history of the doctrine could hardly be found.

Feine,<sup>22</sup> whose previous studies in Paulinism have won favorable notice, attempts in an academic address to show that Luther's Reformation was a revival of Paulinism. In a large sense this is true; but Feine's comparison of the two is based too exclusively upon the citation of isolated texts to give an entirely accurate picture of either Pauline or Lutheran thought.

Weidner's<sup>23</sup> volume on the church is compiled with the spirit and method of his "Theologia," already reviewed in this JOURNAL.<sup>24</sup>

The various considerations which may be urged in support of a belief in immortality are gathered together in a readable volume for laymen by Gilbert.<sup>25</sup> Literature as well as philosophy and theology is laid under tribute. The book will doubtless be of value to preachers in embellishing sermons on immortality.

An admirably careful and thorough study of the attitude of Clement of Alexandria to the problem of asceticism is given by Wagner.<sup>26</sup> The two opposing elements of positive valuation of the world and of withdrawal from the world are both found in Clement's teaching. Wagner thinks that the optimistic element comes from Clement's Christianity, and the ascetic element from his Cynic-Stoic philosophy.

Foakes-Jackson<sup>27</sup> sees a striking parallel between Marcion's "mystic," "sentimental" attempt to "set theory against dogmas resting on alleged historic fact," and the modern critical attitude toward [Anglican] Christianity. He reviews Tertullian's refutation of Marcion in order to show the way out of modern difficulties. Unfortunately his homiletic purpose leads to an eclectic and superficial treatment of history; and his way out of present-day difficulties is simply impossible for one who has felt the compulsory power of modern science.

<sup>22</sup> *Die Erneuerung des paulinischen Christentums durch Luther.* Dekanatsrede von D. PAUL FEINE. Leipzig: Hinrichs, 1903. 30 pages. M. 0.50.

<sup>23</sup> *Ecclesiology; or, The Doctrine of the Church.* By REVERE FRANKLIN WEIDNER. Chicago and New York: Revell, 1903. 120 pages.

<sup>24</sup> Vol. VII, October, 1903, p. 780.

<sup>25</sup> *Side-Lights on Immortality.* By LEVI GILBERT. Chicago and New York: Revell, 1903. 233 pages. \$1, net.

<sup>26</sup> *Der Christ und die Welt nach Clemens von Alexandrien.* Von WILHELM WAGNER. Göttingen: Vanderhoeck & Ruprecht, 1903. 96 pages. M. 2.40.

<sup>27</sup> *Christian Difficulties in the Second and Twentieth Centuries.* By F. J. FOAKES-JACKSON. ("The Hulsean Lectures," 1902-3.) London: Arnold, 1903. 175 pages, 3s. 6d., net.

Professor Fisher has rendered a timely service by the publication of a hitherto unpublished manuscript of Edwards on the Trinity.<sup>28</sup> More than half of the volume is devoted to a survey of the theological activity of Edwards and his influence upon subsequent thought in New England. Probably no living scholar could have put in so brief a compass so appreciative a sketch of Edwards's life and work. The volume is thus of rare value. Edwards's doctrine of the Trinity is not especially original, being a form of the Augustinian analysis of the activity of the Godhead into psychological functions. The philosophical necessity for the tri-personality of God Edwards finds in the fact of his independent sovereignty; *i. e.*, God must have an object of love within the Godhead; otherwise he would be dependent upon the existence of a creature for the exercise of his nature.

Professor Baumgarten<sup>29</sup> is editor of the *Monatschrift für die kirchliche Praxis*. Recently six hundred German pastors signed an abortive petition demanding his removal from his professorship on the grounds of heresy. These sermons would indicate that his spirit is Christian, his thought evangelical, and his purpose serious. They are brief and to the point: no "homeopathic grains of thought in an Atlantic of utterance." He does not preach upon railroad disasters, or the latest novel, psychic research, or radium. This heretic, rather, chooses such themes as the following: "Jesus the Light and Life from God;" "Christ the Sinner's Savior;" "Christ's Cross a Divine Necessity;" "Christ's Cross Our Redemption;" "Our Daily Bread;" "The Criterion of Christianness;" "The Formation of Conscience;" "Transitoriness." In each of these sermons the human heart, bewildered with its problems, sick and sore with the load of life, hears the mystery and melody of the old eternal gospel, and is comforted.

A volume has been published containing a collection of popular addresses and magazine articles<sup>30</sup> published by Harnack from time to time for the last twenty years or more. The *Reden* of the first volume exhibit in a way the orderly course of church history; of the second, the more important ecclesiastical problems of the present. A review

<sup>28</sup> *An Unpublished Essay of Edwards on the Trinity*; with Remarks on Edwards and his Theology. By GEORGE P. FISHER. New York: Scribner, 1903. xv + 142 pages.

<sup>29</sup> *Predigten aus der Gegenwart*, gehalten in der Kieler Universitätsaula. Von O. BAUMGARTEN. Tübingen und Leipzig: Mohr, 1903. 272 pages. M. 3.50.

<sup>30</sup> *Reden und Aufsätze*. Von ADOLF HARNACK. Erster Band, 349 pp.; zweiter Band, 295 pages. Giessen: Ricker, 1894.

of each separate piece is not practicable in this connection, but the volumes will soon appear in English translation, and the name of the author is guarantee for their excellence and attractiveness.

GEORGE B. FOSTER.

GERALD BIRNEY SMITH.

### RELIGION IN CONDUCT.

WE may begin our sketch of works on socialized religion with a reference to the serious and dignified addresses of the pious and liberal bishop of Peoria,<sup>1</sup> whom the nation loves to think of as, dressed in miner's garb, he made himself at home in the anthracite region during the great strike. Here he writes serenely of religion, agnosticism, education, the future of faith, and the victory of love. One who really desires to see how the subject of religious education looks to a devout, broad-minded, democratic, American Roman Catholic will read this volume with satisfaction. That the genial prelate is a faithful defender of the ancient church is clearly shown in his distinct statement of the infallible authority of the church as the representative of Christ (pp. 153, 154); but he rarely asks us to believe anything on that basis. The mystical and even clerical note is heard in the last lecture. When he touches on the necessity of religion as a factor in elementary education, the Catholic argument is deployed, but the conclusion and practical recommendation are left in a degree of obscurity. Yet, on the whole, this is no sectarian book, but the universal, the Christian, the American view of life and the world. The discussion is intensely religious, inspiring, ethical, and the witness stands for the spiritual element as a factor in history and culture.

*God and Music*<sup>2</sup> is a book which should be read with an orchestral accompaniment. Those whose æsthetic faculties have become atrophied through disuse, and to whom God is nothing but a New England conscience, will hardly understand how music has any place in apologetics. Formally the argument is that the harmony and law of music implies the existence of God; but, after all, only one who is ready for God will respond to such a plea. The man disciplined in nature sciences, and who has not yet set a value on religious experience, may be inclined to doubt the logical power of the writer; but to those who

<sup>1</sup> *Religion, Agnosticism, and Education*. By J. L. SPALDING. Chicago: McClurg & Co., 1902. 285 pages.

<sup>2</sup> *God and Music*. By J. H. EDWARDS. New York: Baker & Taylor, 1903. 318 pages.